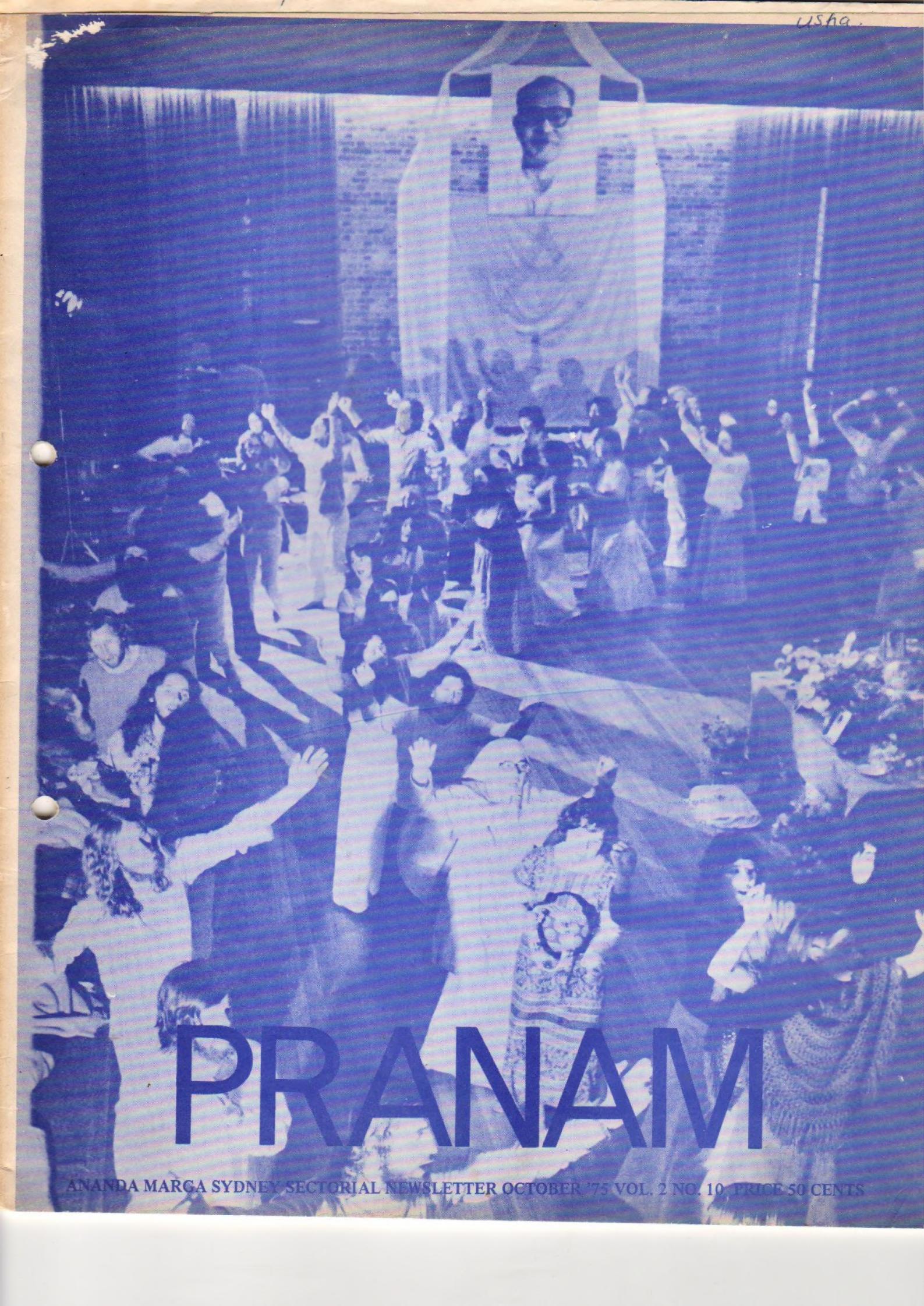


Usha.



PRANAM

ANANDA MARCA SYDNEY SECTORIAL NEWSLETTER OCTOBER '75 VOL. 2 NO. 10 PRICE 50 CENTS

DMS

Sydney Sectorial Seminar

The Clarion Call sounded, resounding with a hundred excited cheering voices, as the Lords presence was proclaimed.

The sound of our voices seemed to lift us all upwards, closer to the Divine Ocean of Brahma, which flooded every mind, seemingly wishing to drown us. So much Love seemed, released all at once, with breath taking force there was nothing to do but sit and try to keep calm. Through tears of happiness, an orange form was seen to enter the room and take the seat on the stage. Thus Dada Yatiishvaranandajii's entrance was welcomed, and HE Blessed us all with great Love and Devotion.

- Jiivamitra

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THE SUPREME COMMAND

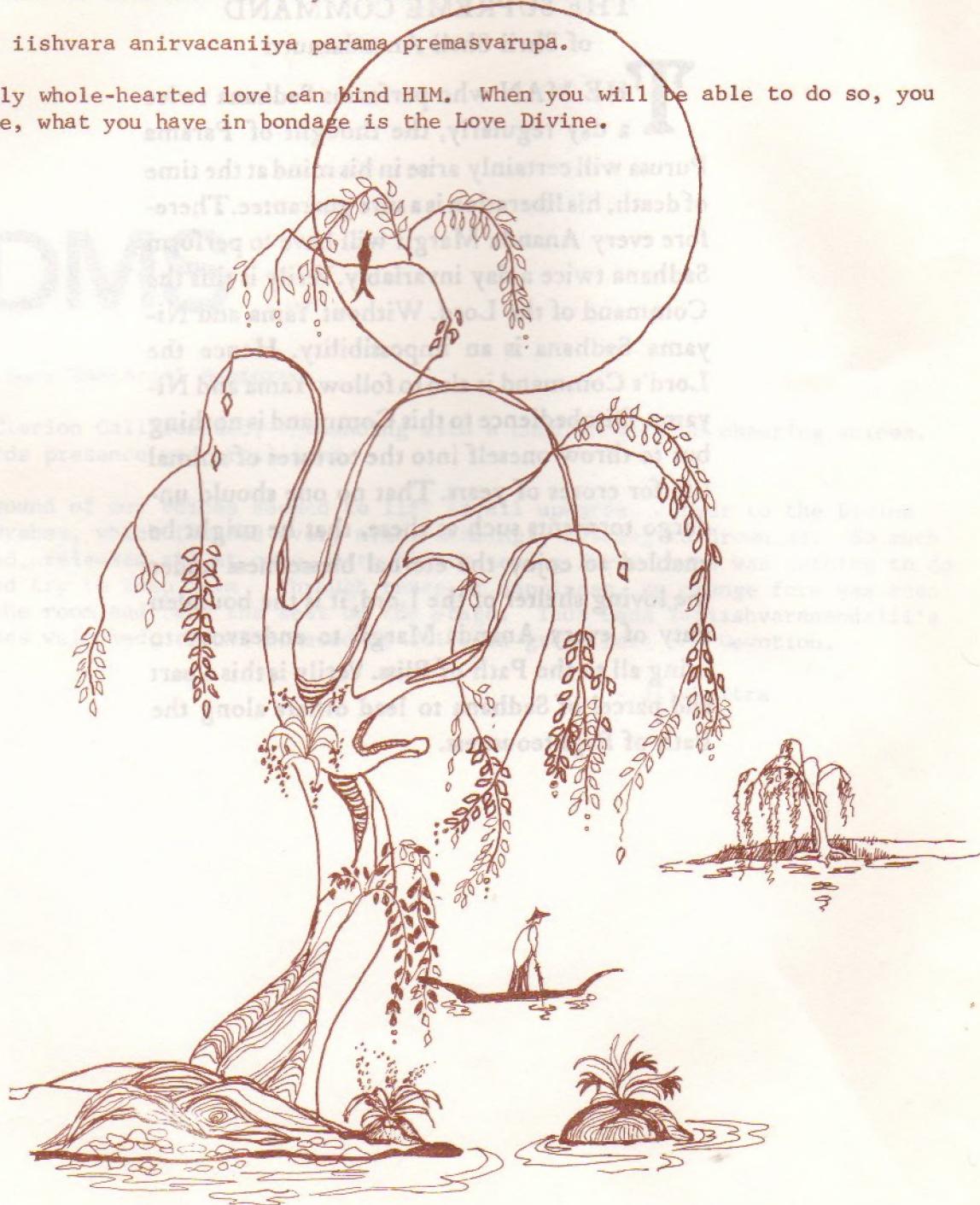
of Shrii Shrii Anandamurti

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.

To attain Brahma you shall have to do Sadhana - spiritual meditation. HIM shall you make the only target of your life. For thus you require integrity, devotion and singular and earnest love for HIM. HE is not attainable without reverence and unflagging and unflinching devotion. When the devotional depth will come, love, too, will be out-brimming with high sentiments - will be full and over-flowing. When love will reach its completeness - its saturation point, self-immolation will become easy and simple. In that state alone will come your final realisation of the Supreme Consciousness. Where 'I' is, 'HE' is not.....where 'HE' is, 'I' is not. Remember, devotion is the pre-requisite of Sadhana. Maturity of devotion is love and maturity of love is HE.

Sa iishvara anirvacaniya parama premasvarupa.

Only whole-hearted love can bind HIM. When you will be able to do so, you will see, what you have in bondage is the Love Divine.



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EDITOR'S NOTE

Lord once again we have seen Your blissful form and heard Your sweet music. Once again we were lost and enraptured in Your loving embrace.

All the while You held us - You protected and shielded us - all the while, You never even so much as groaned to let us remember.....

Devotion Discipline and Dedication

- Karuna

Every particle of our entire being must come alive and vibrated by Parama Purusa -- the more we become truly living representatives of our Ideology, the more deeply sincere we become, the greater is the impact of our approach in Pracar. If we are vibrating strength and positivity -- that is what is going to effect our brothers and sisters.

How to achieve these qualities is a perplexing question. How can we become bridges between BABA and our brothers and sisters who do not yet know HIM? We must always be moving with HIM so that he can extend HIS Love to all through us. Clear and Shining mirrors. So clear that others will recognise HIM in us.

BABA makes HIMSELF present in us -- when we let HIM. HE is HIS created universe and the physical body of BABA -- HIS face especially -- is always reflecting HIS Creation. I can remember some years ago sitting at the feet of BABA and gazing on HIS face while HE would give a discourse. HE had every nationality and HE looked both young and old.



Everything was there. BABA was always changing but always BABA. In just this same way BABA is showing HIMSELF in all of HIS sons and daughters. The more we polish our mirror, purify our mind the more we will know HIM in our own selves and in others.

Now, Devotion, Dedication and Discipline was the theme for this past UKK/DMS. It is from these three aspects of the Lord's creation that the key to success on the spiritual path can be found. Through these three qualities we may have the strength and vigilance to become firmly and completely established in Yama and Niyama and forge ahead along the path of realization until we find HIM, hold HIM and become HIM. By having Devotion, Dedication and Discipline we make our entire being the perfect environment for the Lord. HE can work through us. HE can make HIMSELF known.

Towards the end of the Akhanda Kirtana that led up to DMS on Saturday night, I was speaking with one brother who had just recently returned to Australia from India. He told me some wonderful BABA stories. One of these



stories I will tell here -- and i trust that the brother won't mind if i pass on this beautiful story.

Several years ago there was a large split in Ananda Marga and many WTs and margis were leaving the organization. One WT could not decide what he should do -- go or stay. One night he had field walk with BABA (this would have been just prior to BABA's arrest). He was walking quietly with BABA -- no one was speaking anything but this WTs mind was very distraught with his question -- Why are so many leaving AM and what am I to do? Finally he could not contain himself any longer and breaking the silence which had surrounded them he blurted his questions out to BABA. BABA's answer was sweet and simple.

BABA explained that there are two types of path -- Vedic and Tantric. In Vedic there is no question of the attainment of liberation nor is there any necessity for Guru. But in Tantric not only is liberation a sure guarantee but Guru is indispensable. When a disciple takes initiation the Guru reaches out HIS hand and grabs hold of the

disciple. When the disciple meditates and becomes devoted to the Guru it is that the disciple has himself grabbed a hold of the Guru. Now a two way link is formed and the disciple is accelerated very quickly towards the Lord. In every disciple's path the Guru gives a very hard test trying the disciple's faith in his Guru. If the disciple fails this test -- if he loses faith he has let go of the Guru. Still the Guru is holding on but if the disciple persists and ceases to do his spiritual practises such a state of crudification will occur that the Guru has no choice but also to let go. When this happens it is very tragic indeed and many lifetimes will be required for the disciple to regain his previous level of spiritual attainment. We must never ever falter in our love of BABA. We must seek to know HIM -- to recognise HIM everywhere. We must become so strong through our Devotion, Dedication and Discipline that the mighty force of that two-way pull will land us right in the lap of the Lord and finally right inside of HIS Heart forever.

PARAMA PITA BABAKI JAI

Darshan Shastra

Talk on spiritual philosophy, given by Dada Abhiikji at UKK.

Guru speeds up the process of our spiritual unfoldment. Eventually we will have to merge with the Guru. When we want to reach a particular goal we must ideate on that goal. Even to walk across a room it is necessary to head ourselves in that direction. Guru is our link between Saguna (Qualified consciousness) and Nirguna Brahma (unqualified consciousness). HE is the eye of creation and creation itself.

Man's developed consciousness has the capacity to run after either forms or the formless. These movements are known as Saincara (forms) and pratisaincara (formless). The state of Bliss is known to man when he has satisfied all his desires. This can only occur when the mind is directed towards the formless. Man can only achieve Bliss when he has realised his highest most subtle nature. When knowingly man tries to attain the supreme reality, that bearing is called Dharma, and the effort involved is called Dharma Sadhana. Bhagavat Dharma (Human Dharma) consists of the following: Vistara (expansion of mind), Rasa (surrender) Seva (service) and ultimately Moksa (unqualified liberation). Though the English definition of Dharma is religion the two are very different. The following are the essential differences between Dharma and Religion.

DHARMA

1. Dhr + Man - to sustain, uphold grasp
There is no true English synonym
2. Based on logical conclusions and practical realization.
3. Rational approach to Satya (absolute truth)
4. Has universal validity. Spiritual self culture is the only means to attain it (human status is the only quality)
5. No opportunity for exploitation. No vested interest and no group feeling.
6. Based on love, liberty and equality.
7. Not bound by time, space and person and is thus immutable.
8. The only entity required for its realization is mind. Realizable through expansion of mind through spiritual self culture, discipline which causes introversion of mental potentials.
9. Has a universal approach and appeal and uniformly beneficent effect.

RELIGION

Called upadharma in Samskrta - Religion in English

Based on sentiment and faith.

Based on scriptures which are said to contain the 'absolute' truth. The voice of providence. Scriptures of different religions are contradictory.

Impassioned by religious sentiments, language bias, herd instincts, caste prejudice, sectarian.

Unlimited opportunity for exploitation through priesthood, popedom etc.

Based on fear generated faith, superstition. Belief and irrationality.

Dogmas and their observance change with time, space and person and not eternal.

Ritualistic observances making use of external objects of the phenomenal world. Advocates sanctity of holy places etc. Extroversion of mental energies.

Ritual so different religions are mutually antagonistic, leading to mutual distrust, disintegration and destruction.

10. Synthetic, creative evolutional and progressive.

Analytic repressive degrading and repressive.

11. Unifying and humanising.

Gives rise to fissiparous tendencies or criminality.

Dharma is a continuous motion towards the infinite and is a never failing friend of man. Nothing else accompanies him after death.

"Where there is Dharma there is Ista
Where there is Ista there is victory"

The movement of creation in Ananda Marga philosophy is called Brahma Cakra. (the Cosmic Circle - dance of creation in which every created object merges from unqualified consciousness, becomes manifest and finally returns to its original state). The cycle of Brahma Cakra is the movement from subtle (Parama Purusa) to crude (rock) to subtle (Moksa - liberation) again. It is the process whereby the creative principle dominates the unqualified consciousness of God and the Universe came into being. Just as man evolved into the world through Brahma Cakra he is evolving out of it. Mind is the reflected consciousness made in the likeness of the Cosmic Mind. Because of his possession of a mind the image of Brahma's he can fully realize his affinity to the Cosmic mind. Only he, by fully reflecting cosmic consciousness, is capable of finishing the cycle and returning to his source. Eventually all of creation will develop and return to its source and more of creation will emanate from the source. Thus is the cycle of Brahma Cakra -- the cosmic dance of the creative forces. Finishing this cycle is the goal of life and movement towards this is what is called Bhagavata Dharma. Movement; in any other direction is known as darkness and ignorance.

Dharma Pracar Workshop

The Love and Compassion of the Lord is our bridge to HIM. It is up to us to become HIS bridge to all of HIS sons and daughters who do not yet know HIM. In doing pracar, we should keep conscious that our long-term objective is to bring all to the Path of Bliss; to establish Sadvipra Samaj. Our less distant goal is to develop an awareness of Ananda Marga in Sydney Sector and to establish Ananda Marga here.

Briefly the new programme will mean: Massive posterizing all over your cities, advertising Ananda Marga and their various activities. Selling the up-coming newspapers (Dharma Weekly and PROUT Bulletin) in the streets and everywhere. These newspapers are being published in Sydney. The Dharma paper is being put out by the training centre and the PROUT Bulletin is being handled by the Proutist Forum of Australia department. Leaving pracar materials everywhere possible so that maximum number of people will become aware of Ananda Marga -- become interested and

and join us. The approach is not one of fanaticism. We must forever be on guard of fanatic type approaches. We must be hard working and honest with people. Psychological but dynamic. We can appeal to all segments of the society which surround us through the work we do. Shaking off all apathy we must be living examples of our Guru's Ideology. The more we live what HE teaches the more effective our pracar approaches are going to be.

The purpose of our newspapers are to promote universalism and Ideology. One paper handles the spiritual side (Dharma) and the other the social (PROUT). Articles from around the Sector will be appreciated. Ideas of articles can be inspired by watching the local news -- finding out what is of current interest -- and then do an article or interview with someone and present an Ideological approach to the issue. One approach can be to site an incident or an issue,

Closer and closer
sparkling eyes
my bejewelled Lord

HIS energy
weaving us
whirling us
whipping us
home

"The entire world being strung together in HIM just as gems are strung together in a thread or Sutra, HE is called Sutreshvara." (Cosmic thread)

can be to site an incident or an issue, criticise it objectively and offer a solution based on PROUT. Quotations from persons expert in the respective fields of discussion can strengthen the article.

It becomes apparent that we will gradually gain a very useful and deep understanding of the philosophy in this way. To write and talk about it effectively we will have to be living it and become truly vibrated by it. It is not at all helpful in doing pracar to be shy about our Ananda Marga in any way. We must learn to be open, honest, enthusiastic, and willing to convey the usefulness of our practises to others. Being an Ananda Margii is a full time occupation. We should not be hypocritical by hiding the gems of HIS spiritual practises from others. We must provide maximum opportunities for the spreading of HIS Mission. When we limit ourselves in our understanding of HIM by being shy we limit the mission and deprive others of its beneficial qualities.

As a result of all of these things we decided that philosophy classes are not so necessary and practically useless as a pracar method. The idea is to kindle a thirst for knowledge and then fulfill it later on when the individual is ripe to learn and put what he or she learns into practise. Philosophy classes may be taught but as a more advanced step towards introducing someone to AM. Service projects, use discussions, selling newspapers, posterizing etc. etc. to be a preference over them.

Pracar is very effective in Service. In other words we can say who we are by what we are doing. The establishment of food co-operatives, soup kitchens and so on not only

convey to them who we are but are very realistic method to involve new or interested persons in some activity. Some old people have keen intellects but are unable to direct them. It may be possible to obtain a point of view from someone like this and print it in one of the newspapers.

We can also become involved in other groups. Invite people from other social activist groups to talk of their areas of interest. Show films in the jagrti and invite the outside public. Margiis may want to become members of particular groups and eventually exert an influence or spread the mission by bringing members of that group into Ananda Marga. Every moment can be an opening for pracar. This does not mean that we should be ready to jump on someone and 'lay our trap on them' but if we become fully vibrated by BABA his flow and positivity will carry right through us onto everyone we come into contact with no matter on what level we are dealing with them. People become attracted to personalities first, then the group and finally to the Ideology. A dynamic, open, honest and serving personality will attract people to BABA and unite persons from all walks of life with every imaginable talent and dream. Spiritual links are the strongest of all. A group which is bound spiritually is invulnerable. Let us always remember this by never allowing ourselves to become limited in doing HIS mission. Limitations are only aspects of our bodies and minds. To truly know HIM to do HIS Mission we must extend beyond all limitations. If we honestly do this we have the strength and positivity of the Lord who is always assuring us of success.

- Karuna

Samaja Shastra

Talk on social philosophy, given by Dada Abhiikji at the UKK.

Prout stands for Progressive Utilisation Theory. It is a complete social and socio-economic philosophy. Found in the 5th chapter of Ananda Sutram, and The Principles of Prout.

(1) "No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body."

This contrasts with both capitalism and socialism. Capitalism stands for free enterprise and if one wants to accumulate any amount of physical wealth one may do so without seeking permission from anybody. Essentially while there are taxes, nevertheless unrestricted accumulation applies. Socialism on the other hand ostensibly rules out any accumulation. Prout allows for accumulation with either the clear permission or approval of the collective body. Here we're referring to physical wealth - goods, money. Prout clearly states that only physical wealth should be limited because only the physical resources are themselves limited or finite. Socialism tends to restrict not only the accumulation of physical wealth but also spiritual and intellectual wealth. Thus a tight control of the media applies, academic freedom is restricted. What subjects to study and freedom of spiritual pursuit curtailed.

(2) "There should be maximum utilisation and rational distribution of all mundane and supramundane and spiritual potentialities of the universe."

The potentialities of the universe can be divided into three categories, mundane, supra mundane and spiritual. The mundane refers to everything on the physical plane although not generally including the human body. Supramundane refers to all the ranges of cosmic mind which can be tapped; little is known of either the supramundane or the spiritual. Supposing we had land having oil potentiality, agricultural potentiality and had a college on it already. Should we leave the college or farm it or drill for oil. The solution under either capitalism or socialism would be motivated by the economics and so the land would be exploited for its oil or

for the food potential if it was in a socialist state and there was a food shortage. Under Prout at least equal weight would be given to leaving the College and leaving the oil resource to be developed in years to come. Rational distribution. Wealth should be distributed to those who can make the most use of it. Under capitalism, distribution basically tied to demand, you get it if you can afford it. Under Socialism you get it depending on your position in the political hierarchy. In a Proutistic society on the other hand distribution over and above the minimum would be related to the individual's social usefulness.

(3) "There should be maximum utilisation of physical, meta-physical and spiritual potentialities of unit and collective body of the human society."

The potentialities of individuals should be utilised to the full - another way of saying that each individual should be made to feel useful. This must increase the speed and progress of the Society and also afford the individual greater pleasure and sense of fulfillment. The intermingling of races by marriage would help in that those peoples with outstanding traits would have wider influence.

(4) "There should be a proper adjustment amongst these physical, metaphysical mundane, supra-mundane and spiritual utilisation."

This is perhaps the most ecologically conscious principle. We shouldn't be thinking only of the physical utilisation of human or other resources. Physical potentialities are most common, spiritual potentialities are most rare and intellectual are somewhere in between. Comparatively few have capacity to do intellectual work and still fewer have capacity to do spiritual work. Intellectual capacities being comparatively rare they are emphasised more. Fulfillment of the individual will come from exercising that capacity which is most challenging to him. So it is not necessarily desirable for an intellectual to be out working in the fields. The scientist should be encouraged to work in the laboratory. This is not to ignore

the need for proper physical exercise nor that we all have the capacity to work in the fields. An individual's aptitude will indicate where his energy is best directed. As with people so with places. Some places have a high spiritual vibration. eg. Ananda Nagar and they should be utilized accordingly.

(5) "The method of utilisation should vary accordance with the changes in time, space and person and the utilisation should be of progressive nature."

This principle takes Prout out of the transitory and makes it eternal. Progressive here refers to that which takes us towards our goal - the infinite.

FUNDAMENTAL CONCEPTS:

Ownership: The earth existed before there were human beings and could well exist after human beings have left it. Between these two points human beings have evolved and for various reasons - convenience, security, safety & utilisation have parcelled land up, have assumed sovereignty over it. But ownership in a fundamental sense cannot rest with the individual or the collective body. Rather it belongs to the macrocosm, the supreme consciousness or entity. Man has temporary possession at best, he should make maximum utilisation of any land under his control and it should be rationally distributed. State ownership doesn't apply either in this fundamental sense.

Distribution: Prout policy is that distribution should be based on rationality rather than equality. In this it differs from Capitalism and Marxist theory. Under capitalism distribution is neither rational nor equal but rather is based on greed. Individuals taking what they can get.

Sadvipra: Proutistic Government will be controlled by a particular category of people called sadvipras - persons not tied to any particular class but at the same time having qualities of all four classes. Thus society will be freed from exploitation of those allied with any particular class. Since if a particular class is in control they will tend to exploit the society for their own ends.

Freedom: Individual freedom in the mundane or physical realm is circumscribed so that society's basic needs might first be met - including food, education, clothing, shelter and medical facilities for all.

Intellectual and spiritual freedom is absolute under Prout in sharp distinction with Socialist practice. With Prout practice precedes theory - matter of looking to history and putting what is practical into operation.

Two sentiments offered:

- (1) anti exploitation, a negative sentiment.
- (2) Universalism, a positive sentiment.

Prout believes in one brotherhood/sisterhood - one family.

Economic Philosophy: Production is based on projected consumption needs rather than profit. Under capitalism goods are destroyed even while people are starving as such action will maintain prices.

Defects of Capitalism:

- (1) Profit orientation encourages greed and permits economic injustices. Responsible for restricted visa policies which have resulted in unnecessary suffering of refugees.
- (2) Wealth accumulates in the hands of only a few people.
- (3) Results in the polarisation of society into the haves and the have nots, leading to social unrest and agitation.
- (4) Loss of moral values of the masses who are economically exploited.

Defects of Socialism: Extreme rigidity and regimentation of thought. Undue dominance of bureaucratic machinery. Characterised by its ineptitude. Domination of elite. Party control in media, loss of moral values. Hidden but intense opposition because of loss of individual liberty particularly among intellectuals. No choice economy & often inferior quality goods.

Agricultural Policies: Basic idea is that uneconomic lands should be made productive and economic; landless labourers will be given work on co-operatives and will have minimum requirements met. To be based on co-operative system which will absorb uneconomic units. Incentives are required - those who are the best workers will get extra wealth. As the psychology of workers changes the need for individual ownership will disappear.

Administrative power: Within a democracy administrative power remains centralised. Under Prout, administrative power should be in the hands of those working in this area. Decentralisation only possible with benevolent dictatorship. Need for Government agencies - scientific advisory agencies and producer boards which are not locally controlled to be eliminated. Governments run society and are generally not involved in agricultural production. eg. Biodynamic agriculturalists have much trouble with Government agencies. Irrigation systems should be decentralised. Rational distribution of grain storage. Grain market will be controlled. Government agencies can usefully produce new technology, teach people how to use, upgrade and repair. Land taxes will be a percentage of produced goods rather than in money. This will avoid the former's economics being strained in a bad year.

Industrial: Not based on capitalism which fosters the ascendance of a few and the submergence of many. Industry will not be state controlled. Nationalisation generally means poor administration, the

intellectuals running the industry frequently not knowing anything about it. Industry is divided into key, large scale and small industries. Key is vital to economy and administratively controlled by immediate government. Key in the sense of being important in the maintenance of life. Motive no profit no loss. This will mean that an industry will not necessarily be the most profitable or economic. Large scale controlled by co-operatives. Small eg. coffee shop controlled by individuals. Rational approach will ensure most modern equipment and techniques following maximum output and minimum input. Workers control of industry - running practical aspects. Utilisation for collective welfare rather than profit. This attitude needs to be instilled in the minds of the people. Under Prout some decision making will need to be centralised eg. Law making. However there will be economic decentralisation. Idea of all Prout Philosophy found in the last Sutra of Ananda Sutram. "This is a progressive utilisation theory published for the good and happiness of all." This is the underlying and motivating guideline to all of Ananda Marga.



Harideva & Radha, protest fast in Wellington about the political situation in India. This resulted in an interview with the Prime Minister Mr. Rowling and widespread publicity for Ananda Marga.

Do Something

Noontime gathers my garden ripe
sing a song for the day
at moon -- the honey candle lights
burn the quiet hours away
but planted deeply a seed of tears
struggles to meet my eye
frozen in thoughtful candle stares
I know the reason why --

I'm lying in a painted dream
speaking of peaceful conclusions
They're dying and a million scream
ending a life of delusions
They're crying out for a little bread
and all that is done is a token
While our purse is filled and our table
It's time for our walls to be broken down
What are we going to do?
What are we going to do?

But I'm living here - I can't leave my home
- they call from so far away
but giving starts with what I think I own
I'll do something right away
Take my garden and drifting space
Take those songs of peace
Take those thoughts of my own small place
Make my cozy dreams cease

I'm fighting with the hand of greed
within and without, all around us
I'm fighting so we may be freed
and grow in the light that surrounds us
What are you going to do?
What are you going to do?

DO SOMETHING DO SOMETHING DO SOMETHING NOW

Brothers -- join this war of truth
Sisters -- fight along with me
Mothers -- fear not the strength of youth
We all must fight to be free
Noon time gathers the loving side
Sing a song for a new day
At moon -- the dark forces are spreading wide
So burn your fears away

I'm fighting with the hand of greed
within and without all around us
I'm fighting so we may be freed
and grow in the light that has found us
What are you going to do?
What are you going to do?

DO SOMETHING DO SOMETHING DO SOMETHING NOW
DO SOMETHING DO SOMETHING DO SOMETHING NOW

- Radha



Education

EXTRACT from EDUCATION BOARD REPORT SEPTEMBER, 1975.

MEMBERS: Atanu (W.A.), Anthony (A.C.T.), Savitri (NZ), Guhan (NSW), Malati (NSW)

AGENDA: (1) Communication within Ananda Marga
(2) Ideological guidelines
(3) Pracar

(1) COMMUNICATION: Communication is vital. This has not existed in the past and last year only three school magazines were produced. It was resolved to improve this situation by the following:

- (a) Fortnightly 17 items report from each school, a copy to be sent to Sectorial Secretary, ERAWS and the other schools.
- (b) Fortnightly school newsletters.
- (c) An Education Magazine to include contributions from all schools plus revolutionary ideas on education. This could be distributed to training colleges in the areas where there are schools to help spread Ananda Marga ideas. It was decided to compile the magazine in Perth where there is a printing press and enough margiis available for this work.
- (d) Personal correspondence between teachers is being encouraged.

(2) IDEOLOGICAL GUIDELINES: The aims sheet needs reviewing. However the aims will be clarified as we write for the magazine. The Board should review any new project or proposed innovation.

(3) PRACAR: Suggestions:

- (a) Circulation of advertisements to training colleges to recruit teachers. Nominal salaries to be paid.
- (b) Contacting of Schools Commission in particular city for information concerning Federal grants.
- (c) Other ideas include films, concerts, fetes, stalls (run by the children on Saturdays), dinners for parents, second-hand stalls. An advertisement for Sunrise School has been placed in the 'Sydney Morning Herald' and next week one will also appear in 'Cosmos'. It was suggested that a video tape be made of an Ananda Marga school to give visitors a clearer idea of our aims etc.

No Schools: (a) Nelson has the community interested in forming a school but no teachers. Rajendra is circulating information sheets about Ananda Marga schools to training colleges to stimulate interest among potential teachers.

(b) Perth will have a secondary school next year. There are already 10 female and 5 male students interested. The school should be segregated but at present there are insufficient resources. Therefore the classes will be separate. A standard pre-school will be started to be run by Janaki who is qualified for this. There are already 12 enrolments. The aborigines need a day-care school for their children. Gita may be able to help with this. There is also a need for migrant education classes and literacy classes

(the prison department finds many non-readers).

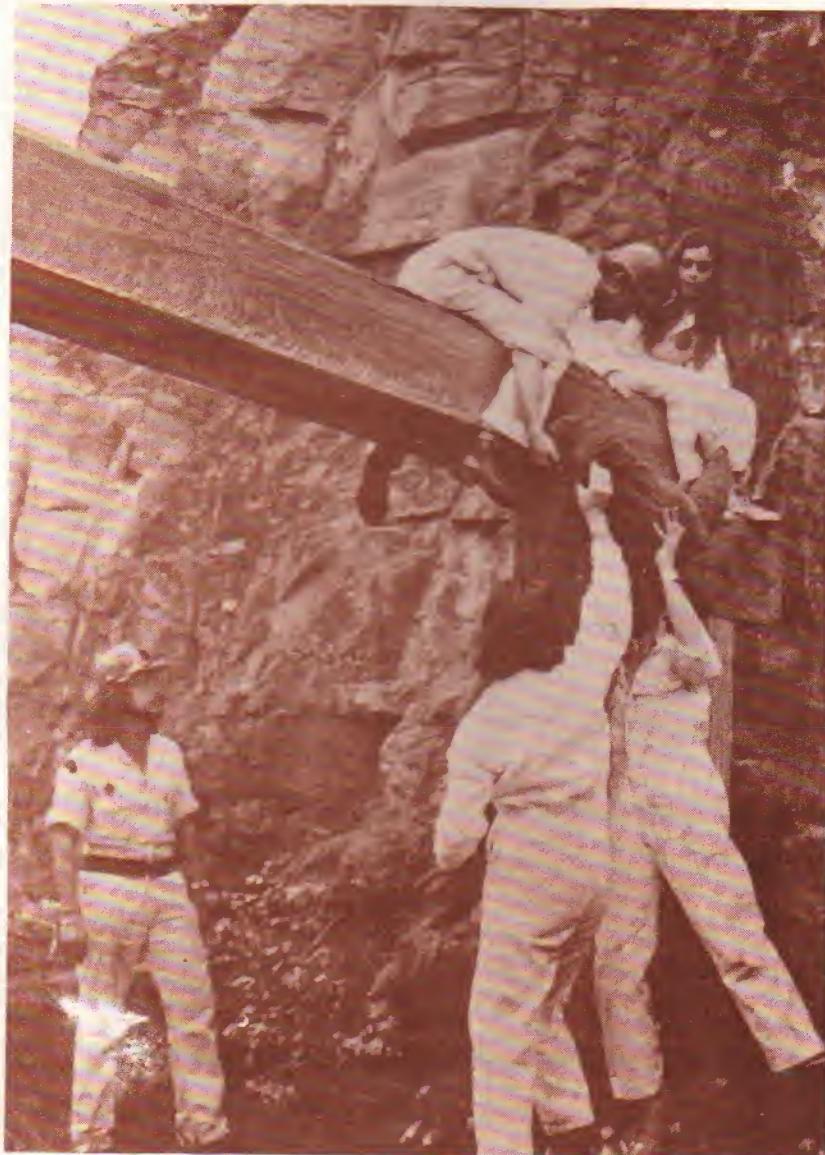
Primary school will be split; the upper primary will remain in the existing building while grades 1-3 will be housed separately with the pre-school.

It is suggested that Regional Secretaries be appointed who are not already on the Board, eg. Bhaktivirya, Janaki. Didi should come to Sectorial meetings.

Conclusion: The magazine is the top priority and the film of an Ananda Marga school is the second priority.

AMURT

Exercises with the N.S.W. State Emergency Service.



Who Spilt the Paint?

At last the persecution of Ananda Marga in Australia has taken notable form. Because often we may judge the extent of our own effort by the extent of the retaliation of the opposition. (That is why I say, at last we are persecuted). Yet it is that we have ourselves done nothing except interest or inspire some irresponsible person with the concept of DHARMA to the extent that he/she is now plastering the town with DHARMA signs. And being somewhat hasty works of signwriting, to those yet unsympathetic with DHARMA, the signs appear absolutely unsightly, unlikeable.

So someone who claimed damage to his property phoned Sectorial Office on Sunday evening to declare that the office itself would in half an hour be unsafe. (This was taken as a bomb threat). Further more if we didn't believe him (the caller) we should go see our front doorstep, paint was splurged about and a broken bottle left there.

Later in the evening after the police had come, and (almost immediately) gone, a suspect was followed up around Crows Nest by two margiis who had hastened to the scene of this act of retaliation, but he evaded their pursuit.

So paint has been spilt on our office doorstep. But perhaps understandably so. I mean to say that clearly DHARMA is in no way synonymous with making a mess of the wall of someone's business premises. And so I must ask are we not to blame for having not inspired more fruitful action.

Actually the idea of Ananda Marga being persecuted in this country at all is yet to be proven. Perhaps the country shall first be swayed by the face of DHARMA itself.

But if we are to be persecuted let it be for our taking the stalwart stance of a spiritualist organization with a social conscience before further misunderstandings take similar expression. Before any more victorious men of the business world are driven to the extreme of such above-mentioned acts of frustration to someone who didn't actually do or in any way mean to do the damage to their property in the first place.

Well Monday morning saw the result of what could possibly be a continuum in a forthcoming trend of events. The garbage of the Sydney jagrti was strewn all down the front path and in the flower garden. Where will it all end. Have our attackers even been able to enter our premises unnoticed.... to sabotage our foodline?

Is it they who are responsible for the mung beans found in the jagrti custard powder today, Tuesday.

Now I am writing this article because by some curious twist of fate it has been I who on each occasion have found it my delegated duties listed - chronological order: to clean up the paint, sweep away the glass, follow some guy around crows nest for half the night, (Before having a man, possibly quite innocent and himself frightened out of his mind, before having him slip away) and then to gather up the garbage and finally to pick the mung beans out of the custard powder.

So I want to say, that this has gone far enough. Enough of such petty persecution for acts not our own. Let it be known who we are by our noble deeds.

- Krsna Kumara



BABA's Music

Recording for RAWA is taking two directions. Firstly we are to do another RAWA tape, probably in Melbourne this time - there is much material as more and more brothers and sisters are inspired in letting HIS music flow through them. This recording should start in about three weeks time. Meanwhile an attempt to get myself into the commercial market is going on. I was near to signing a recording contract in New Zealand and BABA brought me across to Sydney so apart from a reference or two I have to start from scratch again. The Australian market is harder to get into but should BABA grace me with a break the overall effect will be much greater. I am advertising for musicians to join me in a band of sorts to do demonstration tapes for whatever recording companies that might be interested here.

My attitude to music has changed somewhat, from seeing the infinite hazily in there somewhere and waiting to "climb in" to more of an objective adjustment. I feel so much frustration with Society. I really want to do something to change it and this music BABA sends through is about the most explosive force I feel I can use to affect people. In climbing out more hopefully like the difference between waiting to be blissed out, and waiting to bring the whole of humanity to the goal. I suppose as in anything a balance between these two forces (as in the pratik) will bring spiritual victory. Oh BABA what a glorious challenge.

- Your sister
Radha

Family News

WEDDINGS

Radha & Harideva, Dinkar & Ainjali, Indyani & Abhimanya in New Zealand

Shiivani & Kanadeva in Adelaide

Gita & Bhaktaviirya at the U.K.K.



The birth of Jai, to Damayanti & Nala in Melbourne

Warmest namaskars to you. Just had to write to let you in on all the joy and happiness that both Nala and myself are sharing with BABA's little bundle of joy - little Jai. She truly is a divine being, so peaceful and full of giving - BABA truly blessed us more than we deserved. Eversince she has been born our ideation, particularly mine, has increased a thousand fold. Just at that second my last nights dream just flashed infront of me, going to write as I remember before I forgot.

Must have dreamt that whilst feeding Jai we both looked up at BABA's photo, beside us, and all of a sudden HE seemed to flow out of His photo and His face appeared life - size and tangible, so real and He seemed to flow toward us, as if to absorb us completely in HIS divine grace. We were surrounded by HIS glory. - That's all I can remember, but now that I try and look back - it seemed so real and I'm trying to figure if maybe it wasn't a dream, but really happened. I suppose I'll never really know, unless HE plans to treat us again with some of HIS magic. It may have truly happened for I can often feel HIS presence near to us and at times it is so strong that I can almost not stand the intenseness of it all. Oh BABA! HE is gracing me too much.

Most deepest namaskars to you
all our love, Nala, Damayanti and Jai

BABA Bees

We are little busy BABA bees, making a home in little BABA trees
And it is BABA that we want to please, even if we have to get
down on our hands and knees.

BABA is the queen of queens, delicate and soft are her lovely
wings, they glitter and they shine for she is love, her love
divine, her love divine.

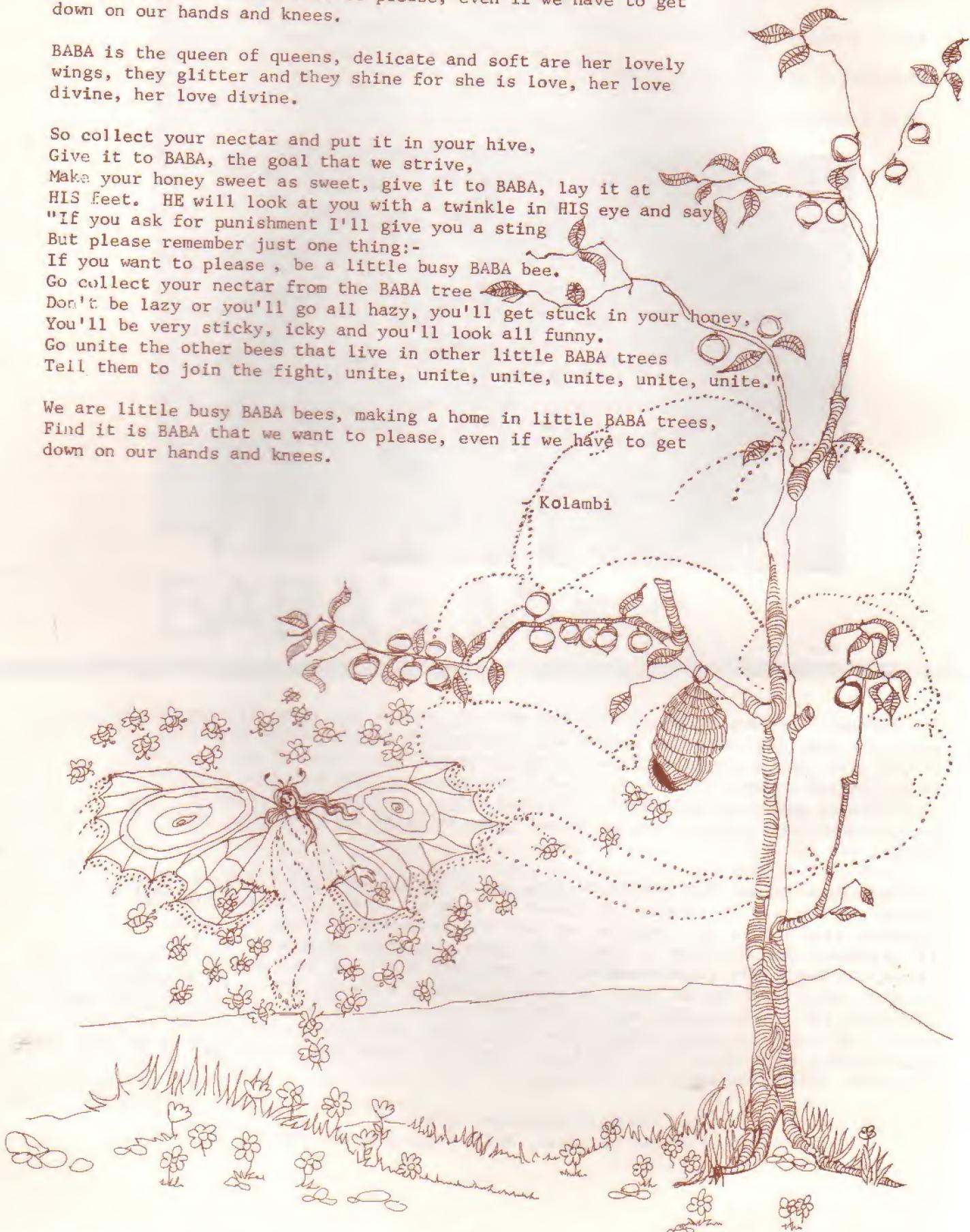
So collect your nectar and put it in your hive,
Give it to BABA, the goal that we strive,
Make your honey sweet as sweet, give it to BABA, lay it at
HIS feet. HE will look at you with a twinkle in HIS eye and say
"If you ask for punishment I'll give you a sting
But please remember just one thing:-

If you want to please, be a little busy BABA bee.

Go collect your nectar from the BABA tree
Don't be lazy or you'll go all hazy, you'll get stuck in your honey,
You'll be very sticky, icky and you'll look all funny.

Go unite the other bees that live in other little BABA trees
Tell them to join the fight, unite, unite, unite, unite, unite, unite.

We are little busy BABA bees, making a home in little BABA trees,
Find it is BABA that we want to please, even if we have to get
down on our hands and knees.



His Liila

1. USE OF WATER	PARVATI
2. SKIN	DINESH
3. JOINT HAIR	JINANESHWAR, GOVINDA, SARASVATI
4. UNDERWEAR	KOLAMBI
5. VYAPAKA SHOACA	JIIVAMITRA
6. BATH	ANASUYA, JAYANTA
7. FOOD	DAMAYANTI
8. UPAVAS	KRSNAMITRA
9. SADHANA - ALL LESSONS	ANASUYA
TAPAH - KSATTRIYOCITA SEVA	JIIVAMITRA
SVADHYAYA	JINANESHWAR
14. DHARMACAKRA	KRSNAMITRA
15. OATHS	KOLAMBI
16. DUTY	JAYA
KIIRTAN	DAMAYANTI

ALL OTHER POINTS - NONE COULD STAND

One thing I noticed and which made me realize is very important and that is that it is much easier to be disciplined when there are other margiis disciplined in the 16 points. I now realize that it is important to associate with margiis as much as possible helping us to obtain enough strength to carry out BABA's Mission.

- Krsnamitra



Sectorial Report

1ST SEPTEMBER - 15TH SEPTEMBER

1. R.D.S: Review UKK/DMS held during this period (10-14 Sept.) with Dada Yatiishvarananda Av. as BABA's representative for DMS. 100 margiis from all over Sydney Sector were in attendance plus five Acaryas: Sectorial Secretary Ac. Yatiishvarananda Av., Sectorial Office Secretary Ac. Abhiikji, Regional Secretary Ac. Kashyapaji, Diocese Secretaries Didi Mahashvetaji and Didi Tilottamaji. Sectorial and Regional Board meetings were held during the retreat. These were: Dharma Pracar, Relief, Finance, Publications, Education, Commerce (these were Sectorial Level Boards), and Regional meetings of LFTs and margiis from respective areas. A meeting for prospective LFT Trainees to commence Training immediately after UKK was also held.

Ideas for a fresh direction to be taken in Dharma Pracar were presented and ratified by boards. Sydney Sector will develop and follow through on practical and well-planned approach of Massive Poster- ing, Newspaper publication and distribution, retreats and by personal, honest and sincere approach to the General Public by means of holding jobs, social contacts and in every possible way. Units have found the above methods to be the most effective in creat- ing new margiis and workers.

Postings for LFTs have been made specialised such as setting up completely new units, Sectorial Office work, work in the area of PROUT etc. Older and more es- tablished units are being left to stabilise around the local margiis.

The UKK/DMS created Inspiration, Devotion, Dedication while helping many to increase Discipline. The wave of positivity born during DMS will initiate a new fresh and very positive approach in Pracar and in establishing Ananda Marga here.

The LFTTC will also carry the spirit of our Dharma Pracar approach by publishing pracar materials, newspaper, and training LFTs to do dynamic pracar and to work diligently for HIS Mission.

BRISBANE REGION:

Anandapalli: Separate quarters for workers

under construction. Sisters living quarters needed. Main house is under renovation. Anandapalli workers attended UKK.

Brisbane Unit: Unit growing steadily - DC is well attended. Philosophical classes are held, massive poster- ing of city UKK attended by LFTs and GM.

MELBOURNE REGION:

Adelaide Unit: DC is well attended and the unit is growing steadily. WWS meeting held. Didi Tilottama arrived in Adelaide from Perth on her way to Sydney and conducted 1 RM, consultations and initia- tions. Adelaide newsletter is underway and the food co-op is operating well and functioning as a useful pracar tool. 12 LFTs and GM attended DMS.

Hobart Unit: Classes on Meditation held. RU magazine published (New Morning) and distributed at UKK. DC well attended. Tantra pamphlet completed and brought to Sydney for printing. DDC done. Talks given at Local Citizens Action Group. OSC, 2½ hour Kirtana done. Red Cross examination taken by 2 margiis. RAWA poetry sheet compiled for UKK. UKK well attended by Hobart LFTs and GM.

Melbourne Unit: BABA's Band service project done in hospitals and homes with success. Not a lot of pracar happening otherwise. Jagrti closed during UKK. Look- ing into establishing a business.

PERTH REGION:

Perth Unit: Unit meeting held with 13 present followed by a Farm Planning Meeting. WWS meetings held and a service project of Soup Kitchen taken up. Visited Women's Prison and New Era Aboriginal Centre. Collections for Aboriginal Relief Fund conducted. 6 attended OSC, 14 at DC. RAWA magazine printed and then distributed at UKK.

Perth Land Community: Milking and cultivation of vegetable garden carried out. Establishing Cottage Industry, Bee Hives and Nursery.

SYDNEY REGION:

Sydney Unit: DC well attended (30) Soup Kitchen going well (Fed 40 people) Classes at Paddington poorly attended. DC on Tuesday for newcomers (8) AMURT meeting, RAWA meeting, Retreat Decorations planned, No OSC held. Stall at Rockingham brought in \$20.00 profit. Bought and organised food for UKK.

Sydney Unit Annex: Dissolved

PORT MORESBY REGION: No LFTs in this unit due to Visa Difficulties.

WELLINGTON REGION: Over the weekend 29, 30 and 31st a retreat was held in Nelson for a RM to take place. Margiis from the rest of NZ attended making a total of about 35. From here all Margiis spread out in different directions to open up new units. In the North Island Nataraj went to Carlton and Dada initiated several strong people (one family). He went back to Hastings for a few days. In the South Island talks for Dada Dharmapala were arranged. G. margiis and LFTs covered the Blentim and Oameri area while Dharmapalaji went to the west coast. Here house discussions, talks and a small retreat were held. A brother is in the North Island contacting interested people about the Nelson school. Many LFTs and GM were in attendance at the UKK/DMS.

SECTORIAL OFFICE: Pracar pamphlets and 'Pranam' gotten ready for distribution at UKK. Some one was in attendance of the office during the retreat at all times. Dada Kashyapa and Dada Yatiishvarananda arrived for UKK from New Zealand. Office personnel have changed and the jobs and particular postings have been redefined by the SOS and SS. IRSS has been conducted by SOS and SS. Margiis and LFTs from throughout Sydney Sector were arriving for UKK/DMS.

ACARYAS:

Ac. Yatiishvarananda Av.: Arrived in Sector 15th September for DMS. Presently touring Sector after inspecting office.

Ac. Abhiik Kumara Br.: Restructured S.O. and formed new Sectorial Committees over the retreat. Conducted the philosophy classes during retreat according to Syllabus set by BABA. Reposted LFTs and

OPTIS. Held meetings with Regional LFTs and margiis, S.O. workers. Meetings also held with SS and RS Dada Kashyapaji. Gave talks and TV interview.

Ac. Kashyapa Br.: Spent this time in Nelson, Wellington, Grey town, Masterton, Carlton (these last three are new units). Two house talks given and a house offered for a jagrti. After these places he went to Hastings and then back to Wellington where he gave house talks. Then proceeded to Sydney for UKK. 16 Points were stressed in all units visited.

Ac. Dharmapala Br.: Spent this period touring NZ, numerous house talks, lectures, met with SS in NZ for IRSS. Initiations and planning meetings for various projects.

Br.ii Mahashveta Ac.: Spent most of her time during this period organising quarters for the next LTC and speaking to the prospective trainees during the UKK.

Br.ii Tilottama Ac.: In Perth until Sept. 5th: Sisters meetings held, unit meetings, RAWA meetings. IRSS at school, farm, visited Prana foods to discuss policies and investigated service possibilities in Aboriginal areas. Counselling, revisions and initiations plus a three hour Kiirtana. Arrived in Adelaide 5th - 8th. Held RAWA meeting, Naga Kiirtan, counselling, Inspected food co-op. Sept 8 - 15. Sydney: preparing for UKK. Looking for LTC house. Starting LTC as assistant to Didi Mahashvetaji.

2. S.S.: Good in most units. Larger units are strengthened through their Social Service. UKK helped establish SS throughout Sector in an Inspirational and Dynamic manner.

3. IRSS: Dada Yatiishvarananda inspected SO and Acaryas. Dada Abhiikji inspected SO, LFTs and OPTIS.

4. P.O.: Not applicable in smaller units. Functioning in larger units with success and dynamism.

5. 16 POINTS: Stressed by Acaryas on touring units. Reports sent in to SO but not enough although LFTs and OPTIS making sincere efforts in this regard.

6. WT: 3 sisters and five brothers.

7. U.K.K.: Held on Sectorial level in Sydney. Small retreat in New Zealand.

8. U.K.K./DMS: Held in Sydney Sept 10-14. Well attended and very inspirational.

9. G.A.E.A.: Brother in New Zealand arrested. Efforts made to get him out by lawyers etc. In Hobart: Letter sent to MP thanking him for help re: AM in India.

10. PRESS AND PRINTING: Press becoming established in Sydney and Perth. Two brothers will work it full time in Sydney to establish the business. Brisbane has obtained a small press but is not working it yet. The quality of the printing and publications is constantly improving.

11. PUBLICATIONS: Sept. 'Pranam' distributed at UKK. RU publication from Hobart and RAWA publication from Perth and Hobart distributed at UKK. Quality is very good. Education magazine under planning in Perth for the Sector.

12. FINANCES: Financial situation in SO is poor - much new equipment is needed for maintenance of needed standard of work.

13. ISMUB:

Inspection: Ac. Yatiishvarananda inspected SO and Acaryas. Ac. Abhiikji inspected SO, LFTs and workers. Didi Mahashveta inspected school. Didi Tilottama inspected school, farm, shop and unit.

Seminars: Classes conducted at UKK by Ac. Abhiikji.

Movements: Dada Kashyapa from NZ to Sydney for UKK after touring New Zealand. Dada Yatiishvarananda from US to Sydney UKK via New Zealand. Didi Tilottama from Perth via Adelaide to Sydney UKK. Dada Dharmapala touring New Zealand. LFTs reposted and sent to destinations after UKK. Worker sent to Anandapalli.

Utilisation: Positions and posts being re-allocated to establish maximum utilisation of talents and abilities with consideration given to both long and short term results.

14. M.D.: Master Unit in Queensland (Anandapalli)

15. LTC: New house located and lease signed. Trainees moved in directly after UKK. Didis Mahashveta and Tilottama setting it up. Approx 13 trainees started training. The household is being established, furniture obtained and jobs sought by the trainees.

16. JAGRTI CONSTRUCTION: Jagrti in Papua New Guinea disbanded. Some jagrtis left empty during UKK.

17. AMURT: Going well in Sydney and Perth. AMURT programme conducted during UKK (mock disaster situation) to test readiness of margiis to render help during a time of disaster or crises. Two took Red Cross examination in Hobart.

For five days we savoured the Lord's sweetness - the loving, soothing, invigorating, delicious sweetness of HIS close presence. Everywhere we see HIS smile, hear HIS laughter and join HIS dance. With a Guru such as Anandamurtiji our lives are whole and the world can find solace at last at HIS feet. JAI SATGURU



wholefoods

COME AND SEE US AT 71 COLLINGWOOD ST. NELSON. PHONE 87294



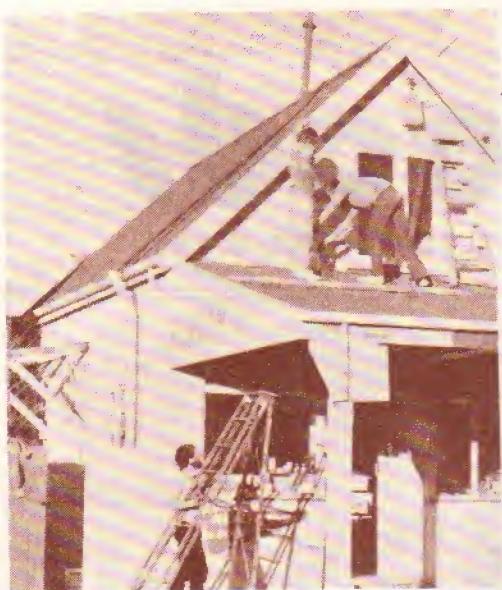
"In the Western World the commonest form of malnutrition is over-eating." It is easy to overlook the fact that in the ordinary world around us, there is real malnutrition. Experience with the Ananda Marga diet brings it home to us so strongly how poorly society around us is fed. Many margis have sensed this for years, and have nurtured an interest in "health foods", natural and fringe medical practice, and organic gardening and farming.

So it was a natural step for us to purchase the only health food shop in Nelson when it became available early this year. So much is being learnt about food and health, which in due course will provide a natural base for those projects BABA wants us to implement: Food For All, Education For All, Dharma For all and Prout.

When we took over the shop in March, it was in an extremely dirty condition, and this had not escaped the notice of most of the potential customers. Quite frequently we have comments about how nice the place looks and feels and smells. It is very gratifying to know that the change has not gone unnoticed. Other people say they have not been in for many years, but are drawn by the fresh coat of paint. Up to the moment we have not done any advertising, although this will change soon. None the less our turnover has increased by thirty percent, even in Nelson's off season.

We (Annadatrii and Bhaerava) arrived in Wellington on the last weekend of February, travelled to Nelson the next day, and began work with the last owners on the following day, for a period of one week, in which time we had to learn all about health foods, about herbal cures, about business, about the local community and its facilities, and in our spare time to settle into our new (revolutionary) married way of life. So we opened our doors on the following Monday the first week of March, with ten dollars of (borrowed) change in the till, and all faith in BABA.

There is obviously no business like a delapidated business, it can only improve. Apart from the cleaning and the paint work, we have had a new shop floor laid, and tried to systematise our books, stocks and shelves, for our greater ease and clarity of mind.



If in the past Ananda Marga was known by its devotion perhaps it is known now for its responsibility as well. Many people know the shop is associated with Ananda Marga and so there is a constant stream of people wanting to know more about us. This pracar is the greatest point of the shop. Hardly a day goes by that we do not get to talk about our lifestyle. In the context of the health food shop we are able to talk about health in terms of spiritual growth, the progressing from mere physical existence into spiritual striving, and the use of foods and medicines that help us transcend our bodily existence. Thus the concept of sentient foods is introduced. This emphasis on sentient foods, instead of on health food is a change for many of our customers, whose goal is the narrower one of simply improving the body or achieving longevity.

In times saturated with high sounding words, and empty of action people can see that something real is going on there which is not in the normal stream of business gain. So our philosophy is immediately illustrated by our situation.

MANAGEMENT

At first Annadatrii and I were solely responsible for policy making, managing and serving, but late in June we set up a PROUT board to oversee shop policy as its major duty. These policy decisions are then implemented by us day to day. We now have other occasional workers to assist us, mostly on a voluntary basis. Without this we would surely crudify our consciousness, by spending too much effort on this commercial project as we certainly did those first few months.

Up until now we have tended to see Prout in purely theoretical terms. Managing the shop gives us a situation in which every decision can be made in terms of this philosophy, and consequently PROUT grows more real. These lessons are of course communicated to the philosophy classes, and we are beginning to gain an insight into how to introduce the philosophy to the community. Our position also gives us a closer look at the food industry and the protected realm of mainstream medicine. Our duty to society will surely bring us to ask a lot of questions of these two sections of the community, as the spiritual ideology spreads wider.

The pyramidal order of management has uncovered many personal samskaras, as the need for all assistants to work on the projects indicated by management has become clear. It has become clear to us that to compete in a capitalist economy, we must work with great speed, unhindered by other movements, important though they be. Personally it has driven us to realise more and more that there is no time for rest.

FINANCE

The shop is operating on borrowed capital, which should all be repaid after three years.

Initially there are some quick repayments to be made which draws the bulk of our profits. Our turnover is just under one thousand dollars per week. Our gross profit is about one hundred and eighty dollars, of which about one hundred goes to interest and loan repayments, and seventy is paid out in wages. As yet no provision has been made for taxes, but we feel that money will become available from early next year. Contrary to expectation, the shop cannot hope to produce money in hand for some time to come. Neither can it provide a service in the form of cheap foods until it is more firmly based. For the moment it does represent the practicality and responsibility of Margiis, it supports a number of margiis, and is a very good front for pracar. It is also a training course in retail business. We are at present trying to become established as a charity, which status would excuse us from all taxes. This is by no means finalised, however.

In the near future we are hoping to take on one other sister from Christchurch, who has experience with another health food shop there. This will allow us all to diversify more, open up further dimensions of the shop or other projects. If the opportunity arose Annadatrii and I would make our way back to Australia, where certain opportunities for important work lie waiting. For this to happen it only relies on us finding someone to replace us. If any margiis are interested to discuss it further, please write to us. Essentially there are two businesses involved in one, and either could be developed greatly. They are the food line, which eventually could become a bulk supply, or community co-operative and the herbal and homoeopathic medicines side which would ideally be run by someone committed to serving the community in this way.

- Bhaerava

GAEA



Guard against enemy action; the information centre was watched at all times throughout the UKK !

Cosmic Correspondence



Extract from a letter from the General Secretary:

But you know that something more than mere political course of event is determining the present course of history of this promising sub-continent. That unavoidable force will unerringly act upon the whole situation and will create a condition where a final showdown between two 'camps' will decide the fate of the country.

About 'HIM', we are having no news of the Lord; but the lawyers are in persistent effort to have a contact with HIM. So long they did not succeed to do so, because the Govt. on the false plea of emergency is even reluctant to allow HIS lawyers to meet with HIM. All other channels are completely closed; you cannot work in India as an Ananda Margii and the moment your identity is exposed, you will be nowhere but behind the bar. So there are lot of limitations and serious difficulties developed due to the proclamation of emergency and ban.

Still our workers who are outside are showing much courage, sincerity and devotion to their ideology and the organisation. At this stage, you can not start any organisational work, but we are trying to restore link with each other.

In India, situation is changing very rapidly. We are expecting radical change within coming December or January. Mrs. Gandhi has now thrown her last weapon in hand to maintain her power and position, but the people of India have not accepted this bitter tonic happily; rather they have seen the ghastly nature of an aristocratic lady who can do anything for her power, even throw the country into the death-jaw of vulgar dictatorship designed and directed by Moscow-agents. Her service for the country was nil during the freedom movement of India; she has come to power on the horse-back of Nehru dynasty; now, she is facing a trial in the Supreme Court; her image has been completely tarnished by the correct and bold decision of the Allahabad High Court. She is now afraid of a powerful opposition movement which will surely find a violent expression as soon as the top opposition leaders, now confined in jail, will come out with added glory and lustre. People are anxiously waiting for them, and their release from jail will surely shake the country. So, she is now terribly perturbed and from behind the scenes is trying to come to a compromise with the top opposition leaders; she has sent some emissaries to them and very secretly she is doing all there is to save the situation and her 'chair'. What a power-hungry woman she is!

INTAKE HOSPITAL
G.H. Interests
G.H. Interests

Although times are most difficult now, yet we must remember our Lord's words, that these very blows will boomerang, and "the jackals may burst with loud laughter, but their everything must wave in void with sunrise."

We are not losing anything, have not lost anything with these recent developments. The loss is with those who are perpetrating these acts. They cannot know the bliss of sadhana, cannot feel the warmth of HIS love, nor the joy of a heart and mind that only wants to melt and merge with HIM. How sad it is that they, not realizing how arid and dry their hearts, how empty their lives, must try to deprive others also of drinking of this divine nectar. They are indeed to be pitied. Little do they know that our spirit, our life, our strength and unity, flows from an inner, infinite, inexhaustible source, into which each and every devotee is tapped, and the flow cannot be stopped.

Victory to DHARMA!

JAGAT GURU SHRII ANANDAMURTIJI KI JAI!!

Yours brotherly

Sudhiir

BABA's business

RAWA EXHIBITION: Planned for early winter in Sydney - for all margiis artists in the Sector - so start collecting inspiration now.

'WHOLEFOODS': Margiis are needed in Nelson to take over health food shop and free Annadatri and Bhaerava for important work in Australia.

TYPIST: Needed for varied work in Sectorial Office and with newspapers being published in Sydney; experience with a composer an advantage but not essential.

LEARN TO RUN A BUSINESS: A brother who runs an established Real Estate Agency in Brisbane, would like to have margiis take it over. He wants a business run by moralists. The idea for 2 or 3 margiis to come into the business and learn how to run it. Initially on a wage basis and later on splitting profits until he is only taking 20%.

So any people interested to contact Anamitra for details as soon as possible.

WORLD HEADQUARTERS

Acting Camp Office,
New York Sectorial Office.

SYDNEY SECTOR HEADQUARTERS

Ananda Marga,
209 Walker Street,
North Sydney
N.S.W. 2060.
Australia.
Ph: 929 2802 (STD 02)

ACARYAS FOR SYDNEY SECTOR

Sectorial Secretary
Ac. Yatiishvarananda Avt.,
C/- New York Sectorial Office

Sectorial Office Secretary,
Ac. Abhiik Kumara Br.,
C/- Sectorial Office

Ac. Dharmapala Br.,
C/- Wellington Regional Office

Ac. Kashyapa Br.,
C/- Wellington Regional Office

Brcii Mahashveta Ac.,
C/- LTC, Sydney

Brcii Tilottama Ac.,
C/- LTC, Sydney

SPECIAL PROJECTS

LTC (Local Training Centre)
Ananda Marga,
17 Hollywood Road,
BONDI JUNCTION NSW. 2022.
Ph: 389 5885

ANANDAPALLI
Box 3,
Severnlea P.O.,
Queensland 4351
Ph: Severnlea 835207

Sunrise Community School,
1 Perentie Road,
Belrose, SYDNEY
N.S.W. 2085
Ph: 452 2643

A.M. Land Project,
C/- Roleystone P.O.,
PERTH 6111.

'Wholefoods'
71 Collingwood Street,
NELSON N.Z.
Ph: 87294

SYDNEY REGION

Regional H.Q.

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Nirainjana,
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University Flats,
Claude Street,
ARMIDALE N.S.W.

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Queensland. 4066.
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Albert Park,
VICTORIA 3206.
Ph: 695420

Ananda Marga,
10 McGuiness Cres,
Lenah Valley,
Hobart TASMANIA 7008.
Ph: 285 758

Ananda Marga,
12 Torrens St.,
College Park,
ADELAIDE S.A. 5069.
Ph: 42 1637 (STD 08)

PERTH REGION

Regional H.Q.

Ananda Marga,
7 St. Leonards Ave.,
Leederville, PERTH
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Ph: 81 5550 (STD 092)

WELLINGTON REGION

Regional H.Q.

Ananda Marga,
56 Queens Road,
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Ph: 87 554

Ananda Marga,
27 Bellevue Road,
Mt. Eden, AUCKLAND
New Zealand
Ph: 601 438

Ananda Marga,
81 Opho Road,
Dunedin, N.Z.

Ananda Marga,
9 Fernhill Trce.,
Wadestown,
WELLINGTON N.Z.
Ph: 46 880

Ananda Marga,
702 Grays Road,
HASTINGS N.Z.

PORT MORESBY REGION

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University P.O.,
PORT MORESBY
Papua New Guinea

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WEST CANANDA REGION

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Ph: 876 46 56

MEXICO REGION

Ac. Jitendra Br.,
C/- Restaurante Ananda
1674 Morelos Ave.,
Chapultepec
Guadalajara
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